

to a sense of its responsibility, and replenished with the Holy Ghost, it would be in a more advantageous position than any Church in Christendom to propagate the Faith of Christ throughout the East, owing to its wide diffusion among all the nations of Asia and of Eastern Europe. What a blessed privilege would it be, should our English Universities be permitted to forward a consummation so devoutly to be wished, by preparing the members of that Church for the great work which is before them!

But you mention also the Abyssinians; and this touches us more nearly at this moment, when God's Providence is not only opening the Continent of Africa to missionary enterprise in such a marvellous manner, but also directing the special attention of our own two Universities to the extension of the Gospel on the eastern side of that Peninsula. How would it strengthen the hands of my friend Archdeacon Mackenzie, had we now in this University a band of Abyssinian students prepared to cast in their lot with him, and to engage the hearty sympathy and co-operation of their national Church in his great work; perhaps, also, to occupy, in friendly concert with his mission, that vast field south of the Lake Nyanza, so recently opened by Captain Speke, in a part of the Continent not so very remote from the southern frontier of their ancient kingdom, and, for Africa, contiguous to the probable field of our projected Mission on the probable field river Shire and the shores of Lake Shirwa.

But were I to expatiate on the glorious prospect for the extension of our Blessed Redeemer's kingdom, which your heart-stirring suggestion has conjured up before my imagination, I should fill many sheets, and my letter in reply to your communication has already reached an undue length: so I must desist.

You have yourself now had opportunities of judging how favourably the project is received and entertained by all in the University—men of various shades of opinion—to whom it has been mentioned; and I am quite sure that many others, when they hear it, will sympathise with it as warmly and co-operate in it as heartily as myself, and that Oriental students, come when they may, will receive a cordial welcome from all orders and degrees of men in this University.

I pray you, then, go on; and God grant that you may prosper to the edifying of His Church, to the restoration of our long-lost unity and love, and to the extension of the Faith among the tens of millions of Africa and the hundreds of millions of Asia; and let this be our prayer, "Return, O Lord, unto the many myriads of Israel."

I remain, my dear Dr. Wolff,  
Yours most affectionately,

GEORGE WILLIAMS.

P.S.—I may add that a friend of my own, a very distinguished Russian nobleman, has lately signified to me his wish to send his eldest son to this University; and I have no doubt that, in the event of the establishment of a Hostel, many Russians would avail themselves of it.

III.—DR. WOLFF TO MR. WILLIAMS.

Cambridge, Feb. 19th, 1860.

My dear Mr. Williams,—I am entirely indebted to you and your recommendations for the sympathy which my proposal of inviting the Armenians, Greeks, and Syrians, to establish Colleges in England, has met with from some of the most distinguished members of the University of Cambridge; and I entirely enter into your suggestion of having Hostels here in Cambridge for the above nations. I therefore shall write to the

Armenian and Greek Patriarchs, &c., to establish simple schools in Ile Brewers, and Hostels in Cambridge.

Yours affectionately,  
JOSEPH WOLFF.

—Cambridge Chronicle.

THE EDUCATION QUESTION.

(Continued from page 48.)

It has been said, however, in influential quarters, that under the National Board you can teach all "willing" pupils in the Scriptures. That is a cry of late origination. Now, to that, I believe, we can give two sufficient answers—namely, first that the unwillingness of the pupil to receive the Bible, if he comes to ask us for education at all, ought not to make us consent to withhold from him that which I believe to be an all-important part of instruction (hear, hear). I am not to be biased by his unwillingness, nor are my conscientious convictions to be trammelled thereby (hear, hear). But I shall give another answer—an answer which does not appear to have, in its full force, struck those who have brought forward recently the objection that we are able to impart to those who are willing to receive it a sufficient education under the Board. I am able to give this categorical and direct answer—namely, that it is not necessarily in the power of the teacher to administer Scriptural education to a child who is willing to receive it, under the National System. That is straightforward. They say it is, and I say, "Gentlemen, it is not." (Hear, and applause.) Now I shall put a case to you. Suppose a little child came to me, having been perhaps accidentally in attendance in my Sunday School, and having there been brought to feel the paramount importance of Divine truth and the beauty of the story of redeeming love. Suppose I were a patron and manager of a National School, and that a child's parent or guardian entered an objection to it receiving a Scriptural education at my hands; then I, being cognizant of that objection, would be obliged, by the laws of all fair dealing with established regulations, to refuse. If that child were to come to me on its bended knees, with tears in its eyes, and ask me take it into the Bible class, the dearest wish of its little heart being that I should teach it the Holy Scriptures on the week day as I taught it on a Sunday, I should be obliged, as a conscientious man, acting honestly under the rules of the National Board, to say—"My dear child, my heart bleeds for you, but I am bound, by the rules of the National Board, which I have subscribed, to deny to you all access to Scriptural instruction."\* (Loud applause.) That is a fact, and a restriction of the Word of God that may occur any day in the 365; and I am sure were our national Church, as a church, in her corporate capacity, to put her schools under the National

\* Mr. Pollock appears fully borne out in this statement by Rule 14 (Ed. Thom.) which states "Patrons, Managers, and Teachers, are not required to exclude any children from any religious instruction given in the school; but all children are to have full liberty to absent themselves, or to withdraw from it. If any parents or guardians object to the religious instruction given in a National School, it devolves upon them to adopt measures to prevent their children from being present thereat." Now it is not defined what these "measures" are limited to. They may be of the most forcible kind. And if so, the Teacher is obliged to allow them to be carried out—in other words, to stand by, a perfectly passive spectator while the unwilling parent "presents" the willing pupil from enjoying the blessing of the Scripture class. He is not, by word, look, or gesture to encourage the child to disobey its godless or priest-ridden parent—he cannot interfere: for were he to do so, he would at once (see Rule 15) be acting in a manner "opposed to the whole spirit of the System of National Education," since he would be "using means, direct or indirect, to induce" (or encourage) "the child to attend religious instruction contrary to the wishes of its parents." The Wesleyans would do well to consider this point.—Ed.]

Board, it would or might occur every day in some benighted parts of our country (hear, hear.) I do not say it would be found to occur in this your Protestant province of Ulster, but it would occur in Connaught, Leinster, and Munster (hear, hear.) It would be a common thing that the child's willingness would not avail to secure it instruction in Scripture. It might ask for it, like the thirsty sand of the desert for the rain cloud, but you could not give the refreshing draught; you should withhold it, or act in this way, that you should sign one thing and do another (hear, hear.) The liberty thus given for religious instruction is restricted, and this then being so, even those who pretend or profess to have that liberty are restrained when any uncommon emergency occurs. For a few months past your province here, and not altogether your province alone—for there has been a light of the same blessed influence extending elsewhere upon its margins—but your province especially, my Christian friends, has been the object of attention to all the Christian world as a scene of the outpouring of God's blessed Spirit. I refer to that revival movement in terms of the most solemn and holy reverence. I mean not to say that in some quarters it was not attended by exaggeration and undue excitement; but throughout that revival, I do recognise the movement of the great Spirit of God, that bloweth like the wind as he will. Well, these were critical times, and occasionally, when God's Spirit is unusually outpoured, religious truths come to be felt differently from what they are at ordinary times. Now permit me to read to you three of the rules of the Board with regard to religious instruction, and I will show you the application of this to the peculiar case I have made allusion to. Rule 10 states that the reading of the Scriptures either in the Protestant Authorised or Douay versions, the teaching of the Catechism, public prayer, and all other religious exercises come within the rules as to religious instruction. Rule 11, that no child shall be compelled to remain or to be present at any religious instruction of which its parents or guardians disapprove; Rule 12, that religious instruction, prayer, or other religious exercises may take place at any time before and after the ordinary secular business, during which the children of whatever denomination they may be, are required to attend, but it must not take place more than once at an intermediate time between the commencement and the close of the ordinary school business. These are the rules of the Board, printed and circulated. Now, I have it from the very first authorities that in certain schools under the National Board in this your province, it was customary for children to be struck down, as the phrase went, in the most deep and prostrating agony of mind and spiritual concern, at all times of the day, and without the slightest regard to what the business going on in the schools might be. They were struck down at the geography lesson, at the arithmetic lesson, and even at their sewing, and this, according to my friend's statement, not only occasionally, but sometimes eight, nine, and ten at a time. What was the practice when such cases occurred from day to day? Remember I speak of the National System, whose binding rules I have just read. The practice was, and I dare say many here can corroborate it by their own experience and observation, that whenever a child was seized with this awful and indescribable emotion of mind, the teacher sent forth with for the minister to whom that child professedly belonged; if Episcopalian, he sent for the rector or the curate; if Presbyterian he sent for the Presbyterian pastor; and if Methodist, he sent for the Methodist minister; and these respective pastors came in, and as they viewed the little children there writhing in untold